


The Alternative Is Socialism

FARMWORKERS: Stan Dalton,
Toronto



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erate the oppressive conditions generated under capitalism.

The capitalist mode of production is based on private property: the natural resources (forests, mines, waterways, technology, crops) are turned to the advantage of a handful of individuals by virtue of their ownership of these resources (whether they be individual persons or giant corporations). But these resources belong to ALL the people; without them they could not live. Because of their ownership and control and the resources, the capitalist class owns the wealth produced by the labour of all. Since the capitalist does not work, he therefore does not create any wealth; the worker who works (creates wealth) does not own anything except personal objects for sustenance. The great contradiction is that he who owns the wealth does not work, and he who works does not own; is poor. It is an antagonistic contradiction between the capitalist and the worker - between the capitalist class and the working class. It takes little common sense to perceive this. The worker has the right to the proceeds of his labour. The Socialist system grants him this right. The Socialist Countries are led by the working class which maintains, in practice, that if a man does

not work then he should not eat. In socialist countries no man can live off the work of another. In other words there is no exploitation of men by man. This is a fact that no amount of anti-Sovietism and anti-Communism can dispel. Wherever this reality grasps the imagination of progressive and peace-loving people, they set out to make it a reality in their country. That's why the modern-day capitalists are scared silly by Communism - they fear for their profits, which they piled up at our expense.

It is no longer possible for the bourgeoisie of the capitalist countries to hide the truth of the Socialist ones from the people. Student exchange visits, mutual scientific ventures, tourism, sports competition, the mass media, and a host of other means for interchange has brought the peoples of the west into contact with those of the east.

The desperate anti-communism and anti-Sovietism waged throughout the cold war by the western nations against the USSR by the western capitalists for fear the people would see the obvious advantages of Socialism over Capitalism has waned considerably in the past few years and at the same time revealed the vicious lies the capitalists concocted against the Soviet people.

The people of the Soviet Union, along with those of other progressive-minded and peace-loving people throughout the world, initiated detente to combat fascism and anti-Communism. Detente is the systematic process of lessening tensions between countries with different economic systems. Thus far, detente has been primarily political, but now the Soviet Union is attempting to extend detente to include the military as well in an attempt to reduce the possibility of another world war, which the western imperialist nations constantly threaten. When the capitalist class cannot carry out its policies of exploitation and oppression by this usual means, they employ the method of war. Thus Vietnam! Thus World War II! Thus World

War I! As a result of the US failure to win in Vietnam and Cambodia, they were considerably weakened. The US needed the material resources of these countries to ensure their dominant position among the capitalist countries. But they were defeated by a people who are primarily farmers and fishermen. They were defeated by a people who had neither the military weaponry nor the technology of the US. How was this possible? Simply because the people united in solidarity against the US imperialist aggression. There is no power on Earth to match that of a united people. Thus the October Revolution in Russia in 1917; East Germany, Bulgaria; Cuba; Poland; etc; etc. The list of countries which have thrown off the capitalist yoke is long and growing longer. The two most recent are Vietnam and Cambodia.

Why are peoples throughout the world choosing the socialist path of development? Because they can no longer tol-

I was asked to write up a statement concerning my views on the university and my role as student representative on the Board of Governors. As a proponent of deschooling and a wild-eyed fanatic for educational reform, I find my position on a sombre, austere University Board of Governors to be unusual, if not downright hilarious. It should be an interesting time; anyway, I'll serve as best as I can.

This year the Aims and Objectives recommendations will be among the top priorities at the Bd. of Governors

Message From His Governorship

level and some important changes should come about (from the top down). Since I was actively involved in this area last year, there should be some interesting discussion. Even more important, however, is the action we take as students to make sure these changes are acceptable and to work to establish programs of our own (from the bottom up). Since I've been involved in educational change at an alternative school in Ch'town and an alternative to schooling at Anglo, I look forward to student participation and hope I can be of some help.

There are many fundamental contradictions in "education" today, among them the role called "student" (like in the last sentence). It seems strange to have to proclaim that we are people, men and women, first. I believe that we are to the extent that we've broken free from schooling and student mentality. This goes deeper than most people expect.

After giving up, as young children, our basic initiative to learn to the dependency

of being taught in compulsory schooling, it's a small step to being dependent on and buyers of movies, drugs, etc. for entertainment, rich surroundings for psychic stability, politicians for political change, and professional treatment (all consumerable services) for our maintenance and personal progress. God help us if we don't break this oppression.

A second related contradiction is the question whether we are here to "get an education" (i.e. the commodity of marks, credits, and degree) or to increase our personal interests, and our awareness and capacity for helping others in an unjust and troubled world. It seems to me that "getting an education" is often deleterious to both learning and moral responsibilities. If it is, we must change it.

In conclusion I want to thank Eileen, Bruce, Doug, John, and Mary Katherine for nominating me. Although an election would have been fun, I really can't complain.

Arthur D. Reddin

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